Silslia Islahi Khutbaat

2



Maah e Rajjab

Chand Ghalat Fehmiyon ka Izalah

Justice Maulana Muhammad Taqi Usmani Madda Zillahul ‘Aali

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Waqie Meraj Ke Baad 18 Saal Tak Aap Sallallahu Alaihi Wasallam Is Dunya Me Tashreef Farma Rahe, Lekin In 18 Saal Ke Dauraan Ye Kahin Sabit Nahi Ke Ap Sallallahu Alaihi Wasallam Ne Shab E Meraj Ke Bare Me Koi Khaas Hukum Diya Ho, Ya Us Ko Manane Ka Ahtemam Farmaya Ho , Ya Uske Bare Me Ye Farmaya Ho Ke Us Raat Me Shab E Qadr Ki Tarah Jaagna Ziada Ajr O Sawaab Ka Baais Hai Aur Na Hi Aap Ke Zamane Me Is Raat Me Jaagne Ka Ahtmam Sabit Hai.

MAAHE RAJJAB

CHAND GHALAT FEHMIYO KA IZAALA

الحمد لله وكفي وسلام علي عباده الذين اصطفي. اما بعد

ALHAMDU LILLAHI WA KAFAA WA SALAMUN ‘ALAA IBAADIHIL LAZEENAS TAFAA. AMMA BA’AD

Maahe Rajab ke bare me logon ke darmyan tarah tarah ki ghalat fehmiyan phail gayi hain. Unki Haqeeqat samajhlene ki zaroorat hai.

RAJAB KA CHAND DEKH KAR AP SALLALLAHU ALAIHI WASALLAM KA AMAL:

Is poore mahine ke bare me jo baat saheeh sanad se Huzoor Aqdas sallallahu alaihi wasallam se sabit hai, wo ye hai ke jab Aap Rajab ka Chand dekh kar Ap ye dua farmaya karte the ke:

اللهم بارك لنا في رجب و شعبان و بلغنا رمضان

Aye Allah! Hamare liye Rajab aur Sha’baan ke mahine me barkat ata farmayye aur Hame Ramazan tak pohanchayye, yani Hamari Umar itni kar dijye ke hum apni Zindagi me Ramazan ko paalen, goya ke pehle se Ramazanul Mubarak ki aamad ka Ishtiyaq hota tha. Ye Dua AP sallallahu alaihi wasallam se SAHEEH SANAD ke sath sabit hai, is liye ye DUA karna SUNNAT hai, aur agar kisi ne Shuru Rajab me ye DUA na ki ho to wo ab ye Dua karle. Iske Ilawa aur Cheezen jo aam logon me Mashhoor hogayi hain, un ki SHARI’AT me koi asal aur Bunyaad nahi.

SHAB-E-MERAJ KI FAZEELAT SABIT NAHI

MASLAN 27 Rajab ki shab ke bare me ye Mashhoor hogaya hai ke ye **SHAB-E-MERAJ** hai aur is Shab ko bhi usi tarah guzarna chahye jis tarah **SHAB E QADR** guzari jati hai aur jo Fazeelat **SHAB E QADR** ki hai , kam o besh Shab e Meraj ki wahi Fazeelat samjhi jati hai, balke Maine to ek jagah ye likha hua dekha ke ***"SHAB E MERAJ KI FAZEELAT SHAB E QADE SE BHI ZIADA HAI"***, aur phir us raat me logo ka Namazon ke bhi Khaas khaas tareekhe Mashhoor kardiye ke us raat me itni Rakaten padhi jayen aur har Rakaat me Fulaan Fulaan khaas Soorten padhi jayen. Khuda jane kya kya Tafseelaat is namaz ke bare me Logon me Mashhoor hogayeen, Khoob samajh lijye , ye Sab be asal baaten hain, Shariat me inki koi asal aur koi bunyaad nahi.

SHAB-E-MERAJ KI TA'YEEN ME IKHTELAAF

Sab se pehli baat to ye hai ke 27 RAJAB ke bare me yaqeeni taur par nahi kaha jasakta ke ye wahi Raat hai jisme Nabi kareem sallallahu alaihi wasallam MERAAJ par tashreef le gaye the, kyu ke is baab me mukhtalif riwayaten hain. Baaz riwayaton se Maloom hota hai ke Ap sallallahu alaihi wasallam RABI UL AWWAL me tashreef legay the , baaz riwayaton me RAJAB ka zikr hai aur Baaz Riwayaton me koi aur Mahina bayan kiya gaya hai. Is liye poore yaqeen ke sath nahi kaha ka sakta ke kaunsi raat Saheeh Maine me MERAJ ki raat thi, jisme Huzoor sallallahu alaihi wasallam MERAJ tashreef legaye.

WAQIA E MERAJ KI TAREEKH KYU MEHFOOZ NAHI?

Is se ap khud andaza karlen ke agar **Shab e Meraj** bhi **Shab e Qadr** ki tarah koi Makhsoos raat hoti aur uske bare me koi khaas Ahkaam hote jis

tarah Shab e Qadr ke bare me hai to us ki tareekh aur Mahina Mehfooz rakhne ka ahtemam kiya jata. Lekin chunke is tareekh ko Mehfooz rakhne ka ahtemam nahi kiya gaya to ab Yaqeeni taur se 27 Rajab ko Shab e Meraj qarar dena durust nahi.

WOH RAAT AZEEMUSH SHAAN THI

Aur agar bil farz ye tasleem bhi kar liya jaye ke Ap sallallahu alaihi wasallam 27 Rajab hi ko Meraj tashreef le gaye the, jis me ye azeemush shaan waqia pesh aya aur jisme Allah Ta'ala ne Nabi kareem sallallahu alaihi wasallam ko ye Maqaam ata farmaya aur apni baargaah me hazri ka sharf bakhsha, aur Ummat ke liye Namazon ka tohfa bheja, Beshak wo Raat badi Azeemush Shaan thi, kisi Musalman ko uski azmat me kya shubah ho sakta hai?

APKI ZINDAGI ME 18 MARTABA SHAB E MERAJ KI TAREEKH AAYI. LEKIN

Ye waqia san(year) 5 Nabawi me pesh aya yani Huzoor sallallahu alaihi wasallam ke Nabi banne ke panchwe saal ye Shab e Meraj pesh aayi, jiska matlab ye hai ke is waqie ke baad 18 saal tak ap dunya me tashreef farma rahe, lekin in 18 saal ke dauraan ye kahin sabit nahi ke Ap sallallahu alaihi wasallam ne Shab e Meraj ke bare me koi Khaas hukum diya ho, ya us ko manane ka Ahtemam farmaya ho , ya uske bare me ye farmaya ho ke us raat me Shab e Qadr ki tarah Jaagna ziada Ajr O Sawaab ka baais hai, na to ap ka aisa koi Irshad sabit hai aur na ap ke zamane me is raat me jaagne ka ahtemam sabit hai, na khud Huzoor sallallahu alaihi wasallam Jaagey, aur na Sahaba Ikram Razi Allahu anhum ko is ki takeed ki aur na Sahaba Ikram Razi Allahu anhum ne apne taur par iska ahtemam farmaya.

USKE BARABAR KOI AHMAQ NAHI

Phir Sarkar e Do Alam sallallahu alaihi wasallam ke dunya se tashreef le jane ke baad 100 saal tak Sahaba Ikram Razi Allahu anhum Dunya me maujood rahe, is poori Sadi(100 years) me koi ek waqia aisa sabit nahi hai , jis me Sahaba Ikram Razi Allahu anhum ne 27 rajab ko Khaas ahtemam kar ke manaya ho, jo Cheez Huzoor Aqdas sallallahu alaihi wasallam ne nahi ki aur jo ap sallallahu alaihi wasallam ke Sahaba Ikram Razi Allahu anhum ne nahi ki usko deen ka hissa qarar dena ya usko Sunnat qarar dena ya uske sath Sunnat jaisa Mamla karna **BID'AT** hai, agar koi Shakhs ye kahe ke mai(Ma'azallah) Huzoor sallallahu alaihi wasallam se ziada janta hu ke kaunsi raat ziada fazeelat wali hai ya koi Shakhs ye kahe ke Sahaba Ikram Razi Allahu anhum se ziada Mujhe Ibadat ka zauq hai agar Sahaba Iikiram Razi Allahu anhum ne ye amal nahi kiya to mai usko karunga, uske barabar koi ahmaq nahi.

BANYE SE SAYANA SO BAULA

Hamare walid Hazrat Mufti Muhammad Shafi' sahab Qaddasallahu Sirrahu farmaya karte the ke Urdu me ek Misaal aur kahawat hai jo Hindustan ke andar mashhoor thi ab to log uske Maine bhi nahi samajhte , wo ye ke:

"BANYE SE SAYANA SO BAULA"

Yani jo shakhs ye kahe ke mai Tijarat me Banye se ziada hoshyaar hun, mai use ziada tijarat ke Gur janta hun to haqeeqat me wo shakhs BAAULA yani PAGAL hai, is liye ke Banye se ziada tijarat ke gur janne wala aur koi nahi hai, ye to aam **Zarbul misaal** ki baat thi.

SAHABA IKRAM SE ZIADA DEEN KO JANNE WALA KAUN?

Lekin jahan tak deen ka talluq hai , haqeeqat ye hai ke Sahaba Ikram Razi Allahu anhum , Tabaeen aur Tabe Tabaeen deen ko sab se ziada janne

wale , deen ko Khoob samajhne wale , deen par Mukammal taur par amal karne wale the, ab agar koi shakhs ye kahe ke mai unse ziada Deen ko janta hu ya unse ziada Deen ka zauq rakhta hu ya unse ziada Ibadat guzar hu to haqeeqat me wo shakhs pagal hai, wo deen ki Fahem nahi rakhta.

IS RAAT ME IBADAT KA AHTEMAM BID'AT HAI

Lihaza is raat me Ibadat ke liye khaas ahtemam karna Bid'at hai , yun to har raat me Allah Ta'ala jis Ibadat ki taufeeq de wo behter hi behter hai , aj ki raat bhi jag len, kal ki raat bhi jag len, isi tarah sattaswi(27^{th}) raat ko jaag len, dono me koi farq aur koi numaya Imtiyaz nahi hona chahye.

27 RAJAB KA ROZA SABIT NAHI

Isi tarah 27 Rajab ka roza hai, baaz log 27 Rajab ke rozey ko fazeelat wala roza samajhte hain, jaise Aashurey aur Arfa ka roza fazeelat wala hai isi tarah 27 Rajab ke Roze ko bhi fazeelat wala Roza khayal kiya jata hai, baat ye hai ke ek ya do zaeef riwayaten to iske bare me hain, lekin Saheeh Sanad se koi Riwayat sabit nahi.

HAZRAT FAROOQ E AZAM NE BID'AT KA SADDE BAAB KIYA

Hazrat Farooq e Azam Razi Allahu anhu ke zamane me baaz log 27 rajab ko roza rakhne lagey , jab Hazrat Farooq e Azam razi Allahu anhu ko pata chala ke 27 Rajab ka khaas ahtemam kar ke log Roza rakh rahe hain, to chaunke un ke yahan deen se zara idhar udhar hona mumkin nahi tha, chunanche wo fauran ghar se Nikal pade aur ek ek shakhs ko jakar zabardasti farmate ke tum mere samne Khaana khaao aur is baat ka saboot do ke tumhare roza nahi hai, baaqaeda ahtemam kar ke logon ko khana khilaya , taake logo ko ye khayal na ho ke aj ka Roza ziada Fazeelat ka hai . balke jaise aur dino me Nafli Rozey rakhe jasakte hain usi tarah is din ka bhi Nafli Roza rakha jasakta hai, dono me koi farq nahi. Ap ne ye ahtemam is

liye farmaya taake BID'AT ka Sadde baab ho aur deen ke andar apni taraf se ziadti na ho.

RAAT ME JAAG KAR KAUNSI BURAI KARLI?

Isi se ye baat bhi maloom hui ke baaz log jo ye khayal karte hain ke agar hum ne is raat me jag kar Ibadat karli aur din me Roza rakhliya to kaunsa Gunah karliya? Kya hum ne Chori karli? Ya Sharab peeli? Ya Daaka daala? Humne Raat me Ibadat hi to ki hai, aur agar Din me Roza rakh liya to kya kharabi ka kaam kiya?

DEEN "ITTEBAA" KA NAAM HAI

Hazrat Farooq e Azam razi Allahu anhu ne ye batla diya ke Kharabi ye hui ke is din ke andar Roza rakhne Allah Ta'ala ne nahi bataya aur khud sakhta ahtemam iltezaam hi asal kharabi hai. Mai ye kayi baar arz kar chukka hu ke saare DEEN ka Khulasa "ITTEBA" hai ke Allah aur Rasool ka Hukum maano , na Roza rakhne me kuch rakha hai, na Iftar karne me kuch rakha , na Namaz padhne me kuch rakha, jab Hum kahen ke Namaz padho to namaz padhna Ibadat hai aur jab hum kahen ke Namaz na padho to Namaz na padhna Ibadat hai, jab hum kahen ke Roza rakho to Roza rakhna Ibadat hai aur jab hum kahen ke Roza na rakho to roza na rakhna Ibadat hai, agar us waqt Roza rakhoge to Ye DEEN ke khilaf hoga. Deen ka Saara khel Itteba me hai, agar Allah Ta'ala ye haqeeqat Dil me utar de to saari Bid'aton ki khud sakhta Iltezamaat ki jad kat jaye.

WO DEEN ME ZIADTI KAR RAHA HAI

Ab agar koi shakhs is Roze ka ahtemam kare to wo Deen me apni taraf se ziadti kar raha hai aur Deen ko apni taraf se ghard raha hai. Lihaza is nuqte e Nazar se Roza rakhna Jayaz nahi. Haan! Albatta agar koi shakhs

aam dino ki tarah isme bhi Roza rakhne chahta hai to rakh le , iski mumaniyat nahi, lekin iski ziada FAZEELAT samajh kar, isko SUNNAT samajh kar, isko ziada mustahab aur ziada Ajr o Sawab ka Mojib samajh kar is din Roza rakhna, ya us Raat me Jaagna durust nahi, balke BID'AT hai.

KUNDON KI HAQEEQAT

Shab e Meraj ki to phir bhi kuch asal hai ke is raat me Huzoor Aqdas sallallahu alaihi wasallam itne Aala muqaam par tashreef legaye lekin is se bhi ziada aj kal Muashre me Farz o Wajib ke darje me jo cheez phail gayi hai wo **KUNDEY** hain, agar aj kisi ne kundey nahi kiye to wo Musalman hi nahi, Namaz padhe ya na padhe, Roze rakhe ya na rakhe , Gunahon se bache ya na bache, lekin **KUNDEY** zaroor karey, agar koi Shakhs na kare ya karne walon ko mana kare to us par **LANAT** aur malamat ki jati hai, **Khuda** jaane ye **KUNDEY** kahan se Nikal aye? Aur Quran o Hadees me, Sahaba ikram razi Allahu anhum se, Tabaeen se ya Tabe tabaeen aur Buzrugan e Deen se, kahin se iski koi asal sabit nahi, aur isko itna zaroori samjha jata hai ke agar Ghar me Deen ka koi doosra kaam ho ya na ho, lekin Kundey zaroor hon, iski wajeh ye hai ke isme zara **Maza** aur **Lazzat** aati hai, aur hamari Qaum Lazzat aur Mazey ki Khugar hai, koi mela thaila hona chahye aur koi Hazz e Nafs ka saman hona chahye, aur hota ye hai ke Janab! Pooriyan pak rahi hain, HALWA pak raha hai, aur idhar se udhar jarahi hai aur udhar se idhar aarahe hain aur ek mela ho raha hai to chaunke ye bada mazey ka kaam hai is wastey Shaitan ne isme Mashghool kardiya ke NAMAZ padho ya na padho, wo koi zaroori nahi magar ye kaam zaroor hona chahye.

YE UMMAT KHURAFAAT ME KHO GAYI

Bhai! In cheezon ne hamari Ummat ko Kharafaat me Mubtala kardiya hai

HAQEEQAT RIWAYAAT ME KHO GAYI

YE UMMAT KHURAFAAT ME KHOGAYI

Keh is qisam ki cheezon ko laazmi samajh liya gaya aur Haqeeqi cheezen pas e pusht daal di gayin, iske bare me rafta rafta apne Bhaiyo ko samjhane ki zaroorat hai, isliye ke Bhot se log Sirf na waqfiyat ki wajeh se karte hain unke Dilon me koi Inaad nahi hota, lekin Deen se waqif nahi, un becharon ko iske bare me pata nahi wo samajhte hain ke jis tarah EID UL AZHAA ke mauqe par Qurabani hoti hai aur gosht idhar se udhar jata hai ye bhi Qurbani ki tarah koi zaroori cheez hogi, aur Quran o Hadees me iska bhi koi saboot hoga, is liye aise logon ko Muhabbat , pyar aur Shafaqqat se samjhaya jaye aur aisi taqreebaat me Khud Shareek hone se parhez kiya jaye.

KHULASA

BAHERHAAL! KHULASA YE HAI KE Rajab ka Mahina Ramazan ka muqaddama hai is liye Ramazan ke liye pehle se apne ap ko tayyar karne ki zaroorat hai is liye Huzoor Aqdas sallallahu alaihi wasallam 3 mahine pehle se Dua bhi farma rahe hain aur logon ko tawajjeh dila rahe hain ke ab is Mubarak mahine ke liye apne apko tayyar kar lo aur apna Nizaamul auqaat aisa banane ki fikr karo ke jab ye Mubarak mahina aye to uska ziada waqt Allah ki Ibadat me sarf ho. Allah Ta’ala apni Rehmat se iski Fahem ata farmaye aur Saheeh taur par Amal karne ki taufeeq ata farmaye . AMEEEN

وآخر دعوانا ان الحمد لله رب العالمين

WA AAKHIRU DA’WANA ANIL HAMDU LILLAHI RABBIL AALAMEEN